superior supramental or overmental status. In that inner condition it sees the supraphysical realities in transcribing figures of dream or vision or, in the superior status, it loses itself in a massed consciousness of which it can receive no thought or image. It is through this subliminal and this superconscient condition that we can pass into the supreme superconscience of the highest state of self-being. If we make the transition, not through dream trance or sleep trance, but through a spiritual awakening into these higher states, we become aware in all of them of the one omnipresent Reality; there need be no perception of an illusionary Maya, there is only an experience of the passage from Mind to what is beyond it so that our mental structure of the universe ceases to be valid and another reality of it is substituted for the ignorant mental knowledge. In this transition it is possible to be awake to all the states of being together in a harmonised and unified experience and to see the Reality everywhere. But if we plunge by a trance of exclusive concentration into a mystic sleep state or pass abruptly in waking Mind into a state belonging to the Superconscient^

then the mind can be seized in the passage by a
sense of the unreality of the cosmic Force and its-
creations; it passes by a subjective abolition of
them into the supreme superconscience. This
sense of unreality and this sublimating passage are
the spiritual justification for the idea of a world
created by Maya; but this consequence is not